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Editorial

ONE of the publishing events of the year has been the appearance of *The Oxford Dictionary of the Christian Church*, edited by Professor F. L. Cross.[1] It has been in preparation since 1939, and its fifteen hundred pages contain a vast amount of information which laymen as well as clergymen will find invaluable to have at hand. It is a volume that, if you give or receive it as a present, you can be sure will be in constant use. Wherever we have tested it, we have been struck by its accuracy and also by the trouble that has been taken to supply bibliographical data for any who want to pursue particular inquiries further. It will certainly be very serviceable to the editor of THEOLOGY, and the possessor of it will be in the happy position of being able to answer those curious questions about who was who or what was what that crop up or occur to an inquisitive mind almost from day to day.

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Dr John Marsh's book, *A Year with the Bible*,[2] is an extremely well-conceived introduction to the Bible. It is in the form of a lectionary, with brief and penetrating clues to the point of each lection. What is distinctive is that the lections are so arranged as to bring out the themes and coherence of the Bible as a whole. Of course, a final opinion about the value of a book like this can be given only when it has been used for a whole year in accordance with its intention. But our guess is that it will be found to be of incalculable value, especially by layfolk individually and for family use, and also by ministers of the Gospel who are not furnished with a lectionary by their ecclesiastical authorities. The version of the Bible that is read had best be the R. S. V. (of which a cheap edition is now available) or one of the modern translations. A year with Dr Marsh's Bible can begin at any time, and the scheme will not collapse if through sickness or other urgent cause one has to miss a day or more from time to time. Though there are 366 lections, it is not essential that they be read on 366 consecutive days or embraced within the straitjacket of a calendar year.

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"Faith" is a word which may be variously defined and which is in fact used in a great variety of senses. Professor Paul Tillich defines it as "the state of being ultimately concerned". This perhaps sounds rather vague, but anyone who reads his book, *Dynamics of Faith*,[3] will find his understanding of faith as the central act and attitude of

[1] Oxford University Press, 70s.
[2] S.C.M. Press, 15s.
[3] Allen and Unwin, 9s. 6d.

persons deepened and extended in all sorts of ways. It is a short book and not an easy book to assimilate or summarize, but it is one of those books that gives a strong impetus to new lines of thought.

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If anyone in future wants to know what a "liberal evangelical" was, the inquirer should be recommended to read the life of Edward Woods[1] or the autobiography of Harry Emerson Fosdick,[2] which, by a happy coincidence, were published on the same day. These two men played remarkably parallel parts in the Christianity of their respective countries both as popular preachers, broadcasters and authors and in the nature of the influence they exerted. It is impossible to read about them without falling under the charm of their characters and also without being impressed by the fundamental wholesomeness of their teaching. Dr Fosdick says that he has always cherished a remark that the commanding officer of a flying squadron reported a sergeant as making after one of his talks in France during the First World War: "I don't know what religion he belongs to, but he has a hell of a lot of sense." The anecdote would fit Edward Woods equally well. These "liberal evangelicals" may not have contributed anything very positive to the movement of theology in their time, but if more theologians were endowed with such graces and had such a way with them we should all stand to gain.

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A useful text-book that has recently made its appearance—or rather a reappearance with a new title and editor—is "Documents illustrative of the history of the Church to A.D. 337". It takes the place of the late Dr B. J. Kidd's two volumes. The new edition has been prepared by Mr. J. Stevenson and is entitled *A New Eusebius*,[3] a pleasant way of commemorating Eusebius of Caesarea, the earliest church historian. Mr Stevenson has not merely reproduced Kidd's work, but has revised his selection of passages. Three hundred and nineteen extracts are given (in translation), covering the period to the death of Constantine, and the admirable annotations contain many more. Notes on sources, chronological tables and a map of the Roman Empire add to the utility of the book as a work of reference. It will be at least as serviceable to coming generations of theological students as Kidd has been in the past. It is finely produced and moderately priced: a handsome companion to Dr C. K. Barrett's *The New Testament Background: Selected Documents.*

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We are happy to report that the circulation of THEOLOGY still continues to increase. We should like to take this opportunity of thank-

[1] *The Life of Edward Woods*. By Oliver Tomkins. S.C.M. Press, 25s.
[2] *The Living of These Days: an Autobiography*. By H. E. Fosdick. S.C.M. Press, 25s.
[3] S.P.C.K., 21s.

ing the many correspondents who have addressed letters to us during the course of the past year, It has been possible to publish only a small proportion of them, but they have all been carefully considered.

Bible and Tradition[1]

It is not an infrequent experience in our lives that some activity from which we had hoped a great deal has disappointed the particular hopes which we had entertained of it, while at the same time it has brought us something else which we had not been led to expect, and which turns out to be of far greater value to us than would have been the fulfilment of our original hope. Something of this kind has, perhaps, been happening in that branch of theological study under which the Church has had to learn to live in the last century or so, and which is more clearly connected with the work of a university in modern times—the historical criticism and analysis of the Scriptures and of the Fathers.

The original hopes for historical criticism were lively and definite. It was hoped, at least in those quarters where it was most vigorously pursued, that it would break the stalemate which had developed in Christendom since the Reformation by providing a version of Christianity which should be solidly, because scientifically, based. The stalemate had been brought about by the Protestant revolt against Catholic orthodoxy. It had been assumed that New Testament religion and Catholic orthodoxy were synonymous. In fact, while Catholic orthodoxy rested to some extent on the basis of the New Testament, it had come as a developing system to interpret the New Testament in ways other than the New Testament itself really allowed. This harmonious development was broken by the Reformation, and its breaking was defended by the reformers by recourse to the Bible, and by the claim that, judged by the New Testament, Catholic orthodoxy was found gravely wanting. The claim was made that Protestants were true to biblical religion, Catholicism was not. But Protestants were not content with that; for they went on to erect doctrinal systems no less than Catholic orthodoxy. There are not wanting signs that this might not have been the outcome of the Reformation. There are insights, for example, in Luther which point in another direction. His rejection of the allegorical interpretation of the Bible, the criterion which he applied that "what urges Christ is Scripture though written by Judas" and "what does not urge Christ is not Scripture though written by an apostle", by which criterion he judged the Epistle of James a "right strawy epistle", his view of the Old Testament as containing in prophecy that which pointed to Christ and in law that which was intended to convince men of sin; these insights, if followed up, might have led

[1] A sermon preached before the University of Oxford on 24 February 1957.

to a less systematic and more discriminating use of the Bible. But they were not followed up. They were lost to sight in the busy construction of doctrinal systems, for each of which it was now claimed that it was *the* biblical system of theology. In constructing these systems far more was taken over from Catholic orthodoxy by the reformers than they realized at the time, and in order to make out of it a system of theology the Bible had to be interpreted throughout by selecting from it a single canon of interpretation, in the case of Lutheranism justification by faith alone, in the case of Calvinism the predestination of the elect, and again, as in Catholic orthodoxy, some parts were distorted in the process of making a system out of the whole. Thus Chillingworth's dictum "the Bible and the Bible only is the religion of all Protestants" has never been strictly true.

Now these claims of several bodies to possess in their systems the true biblical theology gave rise to the historical method. This method asked the question, "What does the Bible mean when considered in its own right, and without reference to any doctrinal system?" It was the confident hope that it could answer this question and provide a Christianity solidly because scientifically based, and so break the stalemate of Christendom, which gave such zest to historical criticism, and led to the constant sharpening of its tools. This hope has not been fulfilled, and is not likely to be fulfilled. There has, indeed, been much talk of late of an entity called "biblical theology", but this will probably turn out to be no more than a temporary excitement over the fact that, after a long period of analysis and breaking up, in which the Bible seemed to have been reduced to a heap of bits, some of the bits have shown a tendency to come together again at another, and perhaps deeper, level. There is, it would seem, not one theology of the Bible, but several theologies in it, and it would also seem that in serving up the results of biblical criticism in the form of biblical theology some canon of interpretation is still at work, and that a canon which is not itself the immediate and automatic product of this criticism. But while this particular hope has been disappointed, may not the historical method have perhaps been producing something else which was not being looked for from the outset, and which may be of greater value in the history of Christendom? For what the critical method may have done is so to have opened up the Bible as to show that it does not contain a system of theology, and is a singularly unpromising foundation for theology considered as a closed system. And it may have done this in two ways.

First, it has recovered from the periphery of Christian thinking and placed at its centre the eschatology of the New Testament. The expectation of an end, the looking forward to a consummation, cannot now be regarded as one department of Christian doctrine, summarized as death, judgment, heaven and hell, to which we may pay attention in addition to other departments. It is shown rather to be the presupposition of all else; it governs all that is said and done in the New Testament, just as the plus or minus sign which stands outside a bracket determines the value of everything within

the bracket. It is the critical analysis of the New Testament that most clearly shows this to be so, and that allows it to have its full force. And Christ himself, who is the centre of the Bible, does not stand outside it; he is himself involved in a passionate eschatology. He labours to establish the kingdom or rule of God among men, proclaims that with him and his ministry among men it has broken in, and yet no less asserts that just because this is so, precisely because it is the rule of God amongst *men*, it must await a consummation and finality, of which he can assure men, but which he cannot produce or guarantee, if to guarantee means to provide it for himself or to know its precise hour and manner. Indeed he is himself the king in the divine kingdom precisely because he, as man, is subject to its rule, and for that reason cannot secure his own consummation, but must await it from God. The last word remains with God. It might perhaps be observed, as an outward and visible sign of this, that no book in the New Testament appears to know how to end. St Mark's Gospel, how does it end? As we have it, with the words "for they were afraid". St Matthew ends by throwing an umbrella over the rest of time: "Go ye into all the world . . . and I am with you unto the end of the ages." Luke–Acts, the most literary work in the New Testament, has an ending which continues to shock the critics, not closing with a flourish and a fine description of the martyrdom of St Paul, but petering out with the rather banal statement that "he remained in his own hired dwelling preaching and teaching with all boldness and without hindrance". St John's Gospel ends with the remark of the author that he supposes that if all the things that Jesus did were to be written down the world would not be able to contain the books which could be written; the Epistles with a blessing tacked on the the last thing the apostle happens to have been talking about, or with "Little children, keep yourselves from idols". And the New Testament itself, how does it end?—with words stretching out to the indefinite future: "Amen: come, Lord Jesus."

In his introduction to his edition of Tolstoy's *War and Peace* Mr Aylmer Maude remarks that *War and Peace* stands at a crucial point where the modern novel begins, and he explains what he means as follows: "Tolstoy created something which may be said to be no longer a novel—it is the open form of the novel as opposed to the closed form. Flaubert in *Madame Bovary* was bringing the closed form to perfection. It has a beginning, a middle and an end, a single jet ending in a definite solution of the conflicts inside the novel. Tolstoy in *War and Peace* transcends the limits of the novel, and does what had previously been done by the epic. It has to be classed with the Iliad, in the sense that when the novel is finished nothing is finished—the main stream of life flows on, and with the appearance of Prince Andrew's son the novel ends with the beginning of a new life. All the time there are openings out into the world beyond." The Bible also would seem to have something of this nature, not as the product of literary craft, but by its concentration upon the finality of God.

The more this is allowed to appear, the more the embattled

positions of Catholicism and Protestantism which have developed since the Reformation would seem to have been by-passed. For those positions have always tended in the direction of an infallibility, whether of the Church or of the Book. This is not surprising. The longing of the religious man is always for finality. Of course. Do we not come to our rest at length with God, and is not all our language about God in intention final language? But it is the particular temptation of the religious man to snatch at finality when it cannot be had and in the form in which he ought not to have it. The finality of the Christian religion is finality of a highly paradoxical kind. It is not the finality of a sign from heaven, a portent which underwrites and guarantees, or the finality of the wisdom of the Greeks, of a system with all the answers. It is a finality of real incarnation, of real submission to God in the conditions of this world. It is therefore a finality in which nothing is finished. Would there not be, then, something gravely inconsistent if such a Christ on earth were replaced by, or represented by, an organ of Christ, be it Church or Book, which had a finality other than the finality of him whose organ it was? We used to be told: "Beware of any sentence which begins with the words 'if only' because it is a liberal sentence." But we must also beware of any sentence which begins with the words "Surely God would have . . ." for it is a religious *a priori* sentence. "Surely God would have seen to it that the Bible would have been preserved from error." "Surely God would have seen to it that there would be an instrument on earth which would teach without error." This is how the sentences run which are spoken from the embattled positions. But for all their impressiveness must they not be judged irreligious and heretical sentences? For can it not be said that our Lord was crucified by just such a religious *a priori*? Surely God will see to it that when his kingdom is manifested on earth it will carry all before it. Of course—how else? Is it not the kingdom of God that we are talking about, and is not God God? But paradoxically it does not do so, and is not the less the kingdom of God because manifested in apparent lack of power, not as harvest but as seed awaiting harvest, not as lamp already on the lamp stand for all to see but as lamp looking as if it were under a bed, yet destined to be taken out from under the bed. Nothing is finished short of its final consummation at the hands of God. The New Testament is therefore a very unpromising foundation for a system, and it is a religious question of deep moment whether it is God's will that we should live under a system, however valuable such may be to help us on our way.

But if not under a system, under what authority are we to live, and how is the authority or God to be mediated to us? For the Catholic and Protestant systems have not been good for nothing. The conflict between them has been so bitter because it has been a conflict about the authority under which we live, and that is a very intimate matter. On the one hand, the authority of the Book as the unique record and witness of the once for all event in which God is supremely revealed; on the other hand, the ongoing life of the Church in which the continuing and living Lord explicates his

revelation and brings it continually to life. In other words, the question of Bible and Tradition. Perhaps here also the critical movement in biblical studies may have something to contribute, not by way of agreed solutions or findings, but rather by way of an alteration of perspective, a change in the terms of the conflict. For this question the biblical student finds forced upon him by his studies.

The judgment of the Council of Trent on the matter runs as follows: "The sacred and holy oecumenical and general synod . . . keeping this always in view that the purity of the Gospel be preserved in the Church, which Gospel promised before through the prophets in the holy scriptures our Lord Jesus Christ first promulgated with his own mouth, and then commanded to be preached by his apostles to every creature, as the fountain of all saving truth and moral discipline; and seeing clearly that this truth and discipline are contained in the written books and the unwritten traditions which, received by the apostles from the mouth of Christ himself, or from the apostles themselves, the Holy Spirit dictating, have come down to us, transmitted as it were from hand to hand, the synod receives and venerates them with an equal affection of piety and reverence, all the books both of the Old and New Testaments, as also the said traditions, as well those pertaining to faith as to morals, as having been dictated either by Christ's own word of mouth or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession." The Bible, that is, and of equal authority, supplying its lacunae, the traditions.

There are several things which could be said about this; for example, that in the earliest ages the claim to possess special traditions not generally available was a mark of Gnostics, and was vigorously opposed by the Church. But perhaps the most curious thing about it is that it is surprisingly difficult to discover what precisely these traditions are. Inasmuch as they constitute on the Catholic side the nearest thing to Luther's *articulus aut stantis aut cadentis ecclesiae,* one would have expected to have available a convenient list of these traditions, for want of which so many are perishing. Yet the theologians are remarkably fugitive, even coy, about the matter, and when we come across one of such traditions—e.g. that only by tradition do we know that the Christian day of worship is Sunday—we do not need to assume as its basis an actual word of the Lord taken from that most convenient dumping ground for all desirable doctrines, the great forty days after Easter, of which St Luke tantalizingly tells us that the Lord spoke many things about the kingdom of God without saying what any of them were. A satisfactory alternative explanation suggests itself, that it arose naturally out of the supreme importance attached by the first Christians to the Lord's resurrection. Indeed, the practical uselessness of the decree of Trent is indicated by the more recent dogmas pronounced by the Church of Rome, in which the attempt to find their basis in such unwritten traditions handed down in unbroken succession is frankly abandoned, and the place of traditions is taken

by tradition, understood now as that which is believed by the present consensus of the faithful. It is difficult to exaggerate the horror of the Protestant at the possibilities of corruption inherent in this vicious circle, whereby the Scriptures are deprived of their power to purify the Church because they are made always to echo the voice of the Church. And he will continue to protest, and to protest with sorrow, when, as it seems to him, he sees the largest and most august body in Christendom thus cutting the knot with history and with the Scriptures, and on the way to becoming what Abbé Loisy was excommunicated for saying it was, the heir to all the mystery religions in the world, the greatest mystery religion of all time, which lives not by any faithfulness to a Jesus of history but by the worship of the Son of God and by sacraments which produce saints.

On the other side, opposing Trent, the Bible and the Bible only. All else is secondary and to taste. The Holy Scriptures contain all things necessary for salvation. Yet has it ever quite worked like that? A child is born and is brought to regeneration and to membership of Christ's Church by infant baptism, concerning which the Scriptures say nothing, and in protest against which one body of Christians stands apart. It is nurtured by prayers, most of which come to him from the spiritual experience of his forefathers. He is brought to confirmation at the hands of a bishop, of both of which the Scriptures say nothing certain, and both of which are repudiated by many. Through confirmation he is to come to the regular participation in the sacrament of Christ's Body and Blood, of which indeed the Scriptures say important things, but that it is to be the weekly, even daily, pleading of Christ's sacrificial death and the central point of the Church's worship is the judgment of the corporate mind of the Church and not the express statement of the Scriptures. In all these things, no doubt, the Bible stands in the background guarding the truth, but our initiation into these things as living things is through the living Church, and it is difficult to exaggerate the horror of the Catholic at the replacement of the beloved communion of saints, across the world and down the ages, living and departed, by what seems to him a desert stretching between the death of the last apostle to write in the Scriptures and the second coming of the Lord, and ourselves left to find our way in the desert only by the reading and preaching of the word. "If democracy," wrote Chesterton, "means that I give a man a vote despite the fact that he is my chauffeur, tradition means that I give a man a vote despite the fact that he is my great-great-grandfather." And when my great-great-grandfather means the beloved community of Christ's brethren that is something very precious.

Clearly both sides in this controversy have been contending for what is of great importance, and what is characteristic of both sides is that they have thought of themselves as operating with fixed, circumscribed and rigid entities. On the one hand, the Bible, firmly sealed at both ends, a book of uniform divinity throughout, the end implicit, or even explicit, in the beginning; on the other hand, tradition, an ascertainable number of teachings and practices,

marching parallel with scripture and supplying its lacunae. It is the precision of this picture which historical criticism makes it difficult to sustain. For the Bible is now as it were open at both ends. Emerging from a mist of legend at one end, departing in a haze of apostolic pseudonymity at the other, the canon of scripture can hardly be taken by us with that deadly seriousness with which our forefathers have taken it. Further, between the beginning and the end the analysis of the Scriptures has made us aware, at every turn, of the Church. I do not simply mean that it has made us aware of the existence of the Church as part of the Gospel and not a convenience added to it—although that also is the case—but something deeper than that. It has made us aware of the continuing life of the Church in the first century as the very matrix out of which it has pleased God to give us his word. We are made aware that the Scriptures contain patterns of preaching, forms of catechetical instruction, embryo creeds, which have already taken shape and been formulated before the writers in whose writings they now appear put pen to paper. There is evidence that the liturgical worship of the Church has already had something to do with moulding what we are reading. We are made aware that we cannot have a parable simply as the Lord may have told it, but only through the medium of Christians who, because it was their present and living Lord who had spoken it, have applied it to their own circumstances, in the firm conviction that the same Lord was speaking to those circumstances. We are made aware, as in the Fourth Gospel, that we can only have what the Lord said and did as seen in the light of, and in a measure identified with, that Christian life and experience which emerged out of what he said and did, so that the two can no longer be disentangled. The more the New Testament is taken to bits the more it leads us back to a preaching, teaching, worshipping and living church as the background of all its parts and as the setting in which alone they come alive. We are brought into touch with a transcript of a tradition which is constantly in movement. The word preached evokes response, the response is itself assimilated into the preaching or teaching, and at the next stage or level the preaching or teaching cannot be had apart from the response. It begins to look as if the New Testament is like an iceberg, four-fifths submerged and one-fifth visible. We are aware of the existence of the four-fifths submerged, though we do not know precisely what it is; but the knowledge that it is there as the basis of the one-fifth which is visible is important, if the manner in which the Scriptures were created and given to us is to have any bearing on the manner in which they are to be received and used. For it is not now the Bible and Tradition alongside each other, or over against each other, but tradition within the Bible, the Bible itself largely tradition.

This is of course to give to tradition a less precise meaning than it has generally held, and we shall need the researches of our theologions to tell us whether and how it is to be filled out, but this would seem to be the form of the question with which we shall have to live for some time to come, as it is posed to us by biblical studies.

And perhaps not by biblical studies only. Writing as a scholar in patristics, in which field I have no sort of competence to judge, Père Bouyer, of the Roman obedience, makes the following statements:[1] To attempt to arrive at a one-sided answer to the question of Scripture and Tradition is doomed to failure, since the Fathers can quite cheerfully say at one moment that the whole of the faith is contained in the Scriptures, and at another with equal confidence that Scripture is of no avail without tradition as its complement or supplement, and they are able to speak like this because they do not, as we have tended to do, whether Catholic or Protestant, think of the faith as a list of propositions of divinity, but as a unity, a single living object under multiple forms. Moreover, they do not mean by Scripture primarily an authority under which we live, but a whole world in which we live, and everything in the world to be read through it, and the whole world to be found in it. This wholeness, without which neither the spirit nor the letter of Scripture can be grasped, is proliferated in the living Gospel of the Church, which, though always consonant with Scripture, is not dependent upon it, and its purpose is to prevent us from maiming the data of Scripture through a minimizing or distorted interpretation. And he concludes with two points: (i) the Christian faith objectively speaking is a deposit once and for all committed in its fullness to the Church, and that fullness is for ever supremely attainable in Scripture; (ii) this same object is not to be grasped anywhere else than in the Church itself, in which channel it is transmitted in conformity with the living manner in which the life of the Church itself is disseminated.

Whether this is a view which will stand up to the scrutiny of his fellow scholars in a subject notoriously complex I do not know. It is a view which in its own way escapes in considerable measure from the embattled positions which have kept the stalemate of the last four hundred years in being; it is also a view which, approaching from the Fathers, approximates to the picture of the Bible which would seem to be emerging from modern study. On this view our problem will not be only, or perhaps primarily, the problem of the unity of a Bible which has been pulled to bits, but of a living whole of tradition which, in a divided Christendom, has become a fragmented whole. But since the living whole of tradition, including that living whole which is the Bible, have become what they are by a process of growth—to use Père Bouyer's words, "by the vital manner in which the life of the church is disseminated in time and space"—are we forbidden to hope that it may come together again into unity by growth; not the inevitable growth of the biological kind, growth presumably under the Holy Spirit, but nevertheless growth?

C. F. Evans.

[1] *The Eastern Churches Quarterly*, Vol. VII, Supplementary Issue.

The Christian Approach to Economic Problems: A Plea for Empiricism

THE recent exchanges in the pages of THEOLOGY between Mr Munby and Mr Mairet[1] have emphasized the disquieting lack of mental contact between economists and many Christian critics of the economic and social problems of the present day. It is not so much that the two have disagreed but that they hardly seem even to be talking the same language. This would be sufficiently disturbing if Mr Munby were simply writing as an economist: since, however, he writes as a Christian who is deeply concerned to consider economic problems in the light of his faith, the lack of mental contact has much more serious implications. Are we to resign ourselves to the fact that two Christians, looking at the same problems, simply do not think in the same terms? It seems to me important to discover how this unfortunate situation arises.

The fundamental reason is, I think, that a good deal of Christian thought on these problems is dominated by the attempt to define in precise terms the Natural Order which should obtain in economic and social matters. Many Christian thinkers have conceived it to be their primary duty not to study the facts of the situation and to see what problems arise from them, but rather to define, very largely in advance of any detailed study of the situation, what they conceive the Natural Order to be and to judge the situation in the light of it. Now it is, of course, undeniable that the scale of values which a Christian will have in mind when considering economic and social problems will differ from that of one who thinks in purely secular terms. He may define his starting point in any one of an infinity of ways. He may say that the primary purpose of any economic and social order is to enable men to love and serve God and their neighbours. He may say that we have to bear in mind the whole time that this life is part of eternity and that any scale of values which has reference purely to this world must be inadequate and false. He may say with Simone Weil that "The essence of created things is to be intermediaries. They are intermediaries leading from one to the other. They are intermediaries leading to God. We have to experience them as such." All these sayings indicate in different ways a distinctively Christian perspective in which we are to see economic and social affairs, and it is the great achievement of Christian thinkers in these fields over the last hundred years (as Mr Mairet shows in *The National Church and the Social Order*) to have recalled this perspective to us. All this means that Christians will have a kind of Natural Order in mind when considering economic and social problems.

I should prefer, however, to describe it more generally as a "perspective", since what I have referred to is not nearly the same thing as saying that there is a more or less permanent social and economic order or set of relationships in the light of which the contemporary

[1] See March, pp. 92–99, May, pp. 199–202, June, p. 254.

situation must be judged. This, indeed, seems to me open to criticism on theological grounds. Nothing, surely, can claim permanent value for a Christian other than the vision of God: everything else is temporary and provisional. We recognize this by and large in the field of politics. We may hold, for example, that a democracy of some kind gives men the greatest opportunity to live their lives in the service of God and their fellow-men, but we recognize that this is not an absolute truth: it is qualified by the ability of particular societies to make a democratic system work. We are less open-minded in economic affairs—partly, I suspect, because things are changing so rapidly and we feel the need of something to hang on to. In fact it has never proved possible to state anything which could be described as a Natural Order in concrete terms since the decay of the medieval economy. We have had much discussion of the importance which Christians ought to attach to economic as compared with other goods, and, for the rest, a good many suggestions about individual social and economic reforms which Christians ought to have at heart, though these have naturally depended in part on the political outlook of the Christian thinker concerned. We have never been in sight of an agreed and reasonably durable statement of a Natural Order, and, apart from the theological question whether any such concept exists, even a statement which would at least be more or less adequate for present purposes has proved beyond us in the rapidly changing situation in which we find ourselves.

I do not mean to imply that if we tried harder we could evolve such a statement and then proceed to judge the present situation in the light of it. I mean to imply precisely the opposite: that, rather than devote ourselves to such abstract formulations, we should submit ourselves more rigorously to the discipline of factual study. Our Christian point of view will suggest judgments on the facts, but the pursuit of what one might term the Platonic idea of a Christian economy tends to deflect our attention from them. It is one great merit of Mr Munby's book, *Christianity and Economic Problems*, that he submits us to this healthy discipline of factual study.

The attempt to construct a Natural Order in the abstract involves a number of serious dangers. In the first place, since there is so little to go by, the Christian thinker can easily be swayed by personal prejudice. He may incorporate what *he* thinks is economically, socially, and culturally desirable in his notion of the Order. Secondly, he may be tempted to fall back on the time when (in a more static and less confusing age) there was something like a comprehensive Christian economic and social philosophy. This leads, for example, to attempts to resurrect the medieval condemnation of usury. It must, indeed, have been a natural and understandable provision at a time when the economy was largely static, when there was virtually no investment and relatively little trade, and when loans were mainly for the purpose of helping out a neighbour who had fallen on bad times. It is quite irrelevant as such in an economy which demands and ought to reward the movement of capital for trade and investment. (There is naturally scope for argument about

the appropriate rate of interest, but this largely depends on the credit policy which ought to be pursued at a particular time in the interest of the economy as a whole.)

Thirdly, insufficient attention to the changing facts of the economic situation may mean that the Christian thinker's economic analysis is either technically inadequate or out-of-date or that he simply omits it. Mr Munby gives examples of all three. As an example of the first I refer to Mr Heron's remarks on the "favourable balance of trade" in his review of Mr Munby's book in the August number of THEOLOGY. Somewhat similar observations were made by William Temple in his book *Christianity and Social Order* (p. 114). Economists do not believe that all nations should seek such a favourable balance. I think that they would nearly all argue that, first, international trade should be at the highest possible level (since this makes the most efficient use of the world's resources); and, secondly, that the balance at which any individual nation should aim must depend on a number of different factors, including the state of its reserves of gold and convertible currencies, the amount of its own currency in the hands of nationals of other countries, and its international responsibilities, particularly in the field of investment overseas. All these factors prescribe the necessity of a favourable balance for the United Kingdom: they would not necessarily do so for other countries.

An example of out-of-dateness is the tendency to contrast production for profit with production for use. It was a very understandable contrast in the days before the last war when there was an obvious need of goods, while producers saw no profitable possibility of producing them. One of the results of Keynes' contribution to economic thought, however, has been to make us realize that the most effective way of dealing with this situation is to increase purchasing power so that the needs may declare themselves and be profitably met. Significantly, the old Labour Party slogan contrasting production for profit and production for use has fallen into disuse. Today, moreover, there is no shortage of demand. If a manufacturer wants to make a profit he has (in spite of the marginal effects of advertising) to produce what people will buy, which means production for use. (The attempt which is sometimes made to interpret "production for use" as production of what the Christian thinker considers should be produced is rather a different matter: it involves the first danger to which I have referred.)

The absence of economic analysis is exemplified in Dr Demant's book *Religion and the Decline of Capitalism*, in which, in spite of the profound sociological discussion, he makes no attempt to define what he means by the second part of the title. The book was, of course, published before it had become as possible as it is today to see the shape of the post-war economy, but the very fair and dispassionate analysis given, for example, by Mr Crosland in the first part of *The Future of Socialism*, while it goes far to justify Dr Demant's title, does not suggest that the transformation of capitalism has in itself involved us in a great and dangerous climacteric in our

economic and social history. Bernard Shaw, indeed, made a comment to this effect, which Dr Demant very generously incorporated in the Preface to his book.

I have suggested that we are tempted to look for some kind of Natural Order on which to base our criticism of the bewildering changes which are taking place in the economy. Unfortunately it seems to be paradoxically true that this is a particularly dangerous time in which to yield to that temptation. Never was the devoted and unprejudiced study of the facts a more pressing necessity if Christians are to understand the situation to which their distinctive critiques must apply. A rapidly changing situation means that there is much less in previous thought to guide us than has been normal in the past and much that is now out of date and misleading. If Christians are to win attention for their criticisms and proposals, these must relate to the situation as it is, not as we wish it to be or as we see it from a possibly nostalgic Christian eye. It is not an adequate reply if we suggest that economists differ in their views and that their interpretation of the situation changes. Both are true, and it would be surprising if they were not. It is not surprising if interpretations change, since the situation itself does so; and there is far less difference between economists about the facts of the situation than about the measures of economic policy which they would advocate. We may not wish to accept the advice of the experts, but if we wish to understand the situation we must at least listen to what they have to tell us about it.

I have been concerned only with questions of method and approach—not with any attempt to suggest how Christians should judge the present economic situation. The former seems to me to be the prior necessity: if we wish to judge the situation we must first understand it. I do not wish to imply that the more empirical approach which I think appropriate necessarily leads to an unqualified acceptance of the situation: it would be surprising if it did, since we know that Christian judgments cannot be the same as those of the world. To study the situation is not to approve it. What does need to be emphasized (and I do not think that Mr Munby would go further than this) is that the rapid developments of modern times both afford immense opportunities and confront us with great dangers. Many of the measures which Temple listed as necessary in his book on *Christianity and the Social Order*, for example, have been achieved: they could certainly not have been sustained by anything other than an expanding economy. Many of the dangers to which he referred still confront us. We have the power to abolish want in a much greater degree than ever before. On the other hand, we run the risk of falling into a worship of material things and of failing to master the consequences of the social fluidity and the large-scale economic organization inherent in an expanding economy. I suggest, however, that we should examine very carefully any suggestion that we do not want the power which God has given us to use his gifts more fully. It may be more constructive to consider rather for what ends they ought to be used. JAMES MARK.

"Joyful in My House of Prayer"

VERY many parish priests are in the habit of saying the daily offices in church though they are normally without a congregation. Some after a time feel a sense of sadness and frustration, though perhaps they hold to their fixed routine. This is an account of how accession of interest and joy has been obtained by one single-handed pastor.

(1) He has used any part of the church for the purpose and has found gain in variety. The choir stalls in a seat occupied by many illustrious predecessors; the lady chapel, with its own particular atmosphere of devotion; the nave, where a glorious and instructive east window is in sight, reminding of the fundamentals of the faith and the communion of saints; the vestry, notable for the wall portraits of bishops and vicars since 1829 and three curates who rose to govern dioceses outside England.

(2) He has constantly changed the order of the services. Lessons, psalms, prayers have been used exactly as the inclination or mood decided, and this practice has brought a surprising freshness and profit, accompanied by a ready appreciation of the customary arrangement when reverted to.

(3) He has read psalms and lessons from different translations. Always kept near at hand are Dr Moffatt's version, the translation into Basic English by Dr Hooke, Dr Goodspeed's American version, and more recently the Revised Standard Version, while for the Psalms, the Wisdom literature, and Jeremiah, Dr McFadyen's renderings have proved most inspiring and suggestive. (The vicarage shelves contain other translations which have occasionally paid a visit to church.) Few customs have proved so rich in spiritual profit, and the Scriptures, continually presented in different words and phrases, have proved most stimulating and arresting.

(4) He has allied these methods with the habit of approaching the recitation of the offices with "intentions" derived from four sources:

(*a*) His personal thought of the day's duties, problems, and pastoral (and other) concerns.

(*b*) His glancing at the headings and paragraphs supplied as a help to intercession in the Quarterly Intercession Paper of the S.P.G.

(*c*) His interest in the ecclesiastical calendar with its many commemorations (supplemented by other private commemorations), and

(*d*) His mental use of the schemes of prayer and thanksgiving gleaned from that great book of devotion, *Sursum Corda,* many years before.

There are many who may be content with their original habit of saying the offices when alone exactly as they would say them in company; there are others who may smile and say, "This method is not for me"; to the writer, indeed, the practice here briefly described has been and still is a source of illumination, peace, courage, and joy. Perhaps there are some who, if they told the truth, would say

that they find dreariness and monotony in reciting morning and evening prayer alone when they are intended to be congregational. Would a partial change of procedure restore to them the thrill which they have lost?

It is appropriate to add a reference to Canon Addleshaw's essay *The Early Parochial System and the Divine Office,* published for the Alcuin Club (Mowbray, 3s. 6d.), although the author is concerned not with how the individual priest can benefit by the daily offices even when he has to be alone, but with the possibility of a new development in parishes in certain areas whereby clergy and laity would combine in daily prayer to meet the powers of evil and to promote "the welfare of all Christian people". Most interesting material is given in the body of the essay showing "the place occupied by the public recitation of the divine office in the life of parish churches under the early parochial system". Canon Addleshaw's survey deals mainly with the period between the fifth and twelfth centuries, when "Christianity took root in Europe", and tells us much on matters in regard to which most parish priests are quite ignorant. A detailed study might help us, as we do our best for the more "rootless" communities, to learn lessons from an earlier age. Meantime, the clergy in their saying of morning and evening prayer will often be unassisted, and have need to keep their devotions fresh and vital.

F. W. Jones.

Studies in Texts: Luke 20. 34-36.

The sons of this world marry and are given in marriage; but they that are accounted worthy to attain to that world and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels.

There is no doubt that this text is something of an embarrassment to the married man of today. Its obvious implication is that the marriage relationship, which means so much to him in this life, is of no significance in the life to come. In earlier centuries the Church was not unwilling to interpret it in this kind of way. If marriage still had to be allowed as permissible to the Christian, at least its time of operation was strictly limited. The virgin is to be commended for anticipating an essential feature of the life of heaven. She already enjoys what for others lies still in the future.[1]

Such extreme conclusions would not normally be drawn from the text today. But in general I believe it would still be felt, even if with greater reluctance than in the patristic age, that the text demands some such interpretation, that it necessarily implies the complete irrelevance of marriage for the life to come. If we were to regard procreation as the sole purpose of marriage, no problem would arise and we could agree with Origen that "here, where there is death,

[1] Cyprian: *De Habitu Virginum* 22 (cf. Jerome, *Ep.* 65. 1, Jam possidet quod futura est).

marriage and children are necessary, but there, where there is immortality, there is no need of marriage or of sons".[1] This, it could be said, is the significance of the phrase which occurs only in the Lukan version, "Neither can they die any more." But if we regard the unitive function of marriage as of at least equal importance with the procreative, the issue cannot be solved as easily as that. To say, as does Geldenhuys, that "the necessity for the marriage relationship disappears inter alia because it is no longer necessary to maintain the race by begetting children"[2] is to leave the heart of the problem untouched. The saying appears to imply that the unitive function of marriage is abolished also, and it is this aspect of the matter which is the stumbling-block.

The purpose of this note is to question whether this is after all a necessary implication of Jesus' answer. And first it should be pointed out that the words of Jesus in answer to the previous question in the same section of the gospel are certainly open to a natural but dangerous misinterpretation. On a superficial rendering the words "Render to Caesar the things that are Caesar's and to God the things that are God's" might seem to suggest that there are two independent and mutually exclusive spheres of authority, the one belonging to Caesar, the other to God. Although this would be a perfectly legitimate interpretation of the saying taken by itself, it is of course clear from other considerations that it is not only false but dangerously false.

With this warning in mind, we turn to our own text. The question to which it is an answer poses the problem of a woman who has had seven consecutive marriages, and suggests that this raises serious difficulties about the nature of any resurrection life. To answer the difficulty, Jesus must either deny the significance of marriage altogether in the next life or else deny the continuation of the exclusiveness of the marriage relationship as we know it now. It is generally assumed that he is doing the former. It is at least possible that he is really doing the latter. Marriage represents the deepest form of personal relationship, the highest form of social experience which is open to us in this life. Within the limitations of our finite, human experience such a relationship can only be shared with one other person at one time. But need such a limitation apply to the life of heaven? Is it not more reasonable that the life of heaven should involve a going on from, rather than a drawing back from, the highest kind of personal relationship known to us? If this is so, the point of the saying of Jesus may be not that heaven involves a reversal of the words of God, "It is not good that man should be alone", but rather that a relationship which in this life necessarily involves exclusiveness finds in heaven an ultimate fulfilment in which the element of exclusiveness is done away. In epigrammatic form we might even say that the real significance of the

[1] Origen, *Homilies on St Luke*, No. 39.
[2] N. Geldenhuys, *Commentary on the Gospel of Luke* (Marshall, Morgan and Scott, 1950).

saying is not that in heaven we shall be married to nobody but rather that in heaven we shall be married to everybody.

If this exegesis is at all along the right lines, it may not be without importance in building up that positive evaluation of marriage which is one of the more striking and important features of theological thought today.

MAURICE WILES.

OUR CONTRIBUTORS

The Rev. C. F. Evans is Fellow and Chaplain of Corpus Christi College, Oxford.

Mr Mark is a civil servant and a Reader in the diocese of Rochester.

The Rev. F. W. Jones is Vicar of Christ Church, West Bromwich.

The Rev. Maurice Wiles is Lecturer in New Testament Studies at University College, Ibadan.

CORRESPONDENCE

DIVORCE

To the Editor of THEOLOGY.

DEAR SIR,

I should be grateful if I might comment briefly on four questions which have been raised during the correspondence about divorce.

(1) *The authenticity of the texts.* Surely Christ's comparison of remarriage after divorce to adultery is as well authenticated and explicit as anything in the Gospels. If so, it can only be rejected if one is prepared to take one of two courses: either to say that we know very little about him or his teaching at all, or to refuse to accept him as Lord. Nor are the remarks about divorce out of keeping with the rest of his teaching. His "extraordinary power of penetrating, in love and understanding, into individual cases" did not come from a mild tolerance which tells people to please themselves, but from an authoritative but forgiving love which tells them to "sin no more".

(2) *Whether remarriage after divorce is always a sin requiring repentance.* Mr Newman's letter published in October has expressed well for me the answer to this: "A person who remarries has dissociated himself from the spirit of the Christian fellowship—the Way of Christ's teaching—and that by a public and official act." The Church, in loyalty to Christ, is trying to uphold a certain standard of marriage, and every divorce weakens it. If a man humbly and sincerely believes that in his particular circumstances remarriage after divorce is now the right course for him, he may be right at the individual level, and his fellow-Christians ought not to judge him, but he himself can still be sorry that he has failed to witness to the Christian ideal.

(3) *The question of the Christian legislator.* I fear that Mr Jones has misunderstood me. I would agree and indeed emphasize that it is the job of legislators to decide "what is not allowable". They are concerned with what is just. The Christian as a Christian may have useful opinions about this, and may even have important tasks in helping to make or administer the law. I believe that the law of divorce is here on the same footing as other kinds of law. On the other hand, in the Christian's own life law cannot be enough. Part of what the Fatherhood of God means is surely that the Kingdom of Heaven is more like a family than a state; and it would be a very unsatisfactory family whose members merely behaved to each other according to rules. The Christian spirit is a positive thing, and questions and answers about what is just are not unchristian but subchristian.

(4) *The "Two Standards" view.* I agree with Mr Beaumont that I dismissed this view rather briefly; but none the less I do not think it will stand up to close examination. What it suggests is really that we should be Rigorists about those who have been married in church and ignore the rest. Even if ignoring the rest were tolerable from a pastoral point of view, the objections to Rigorism are not answered by simply limiting its scope. In one sense the theory I have put forward might be described as a "two standards" view; but my point is that the higher standard cannot be a legal one. People who live by a stricter law than other people are Pharisees, not Christians. The Christian Way is surely different in kind, not only in degree, from merely doing what may fairly be required of one.

Yours faithfully,

L. H. Oppenheimer.

10 Northmoor Road,
Oxford.

THE PRESBYTERA

To the Editor of Theology.

Dear Sir,

Many extremely interesting and controversial points have been brought out by your correspondents on my article "The Presbytera". To many of them I would like to reply at length, but if there is room for these comments only I would be glad.

(*a*) I was surprised that any should think I am doing too much. Except in rare intervals of the blues, I do not feel overburdened. My own criticism would be rather—am I doing enough?

(*b*) To be able to assess one's aims and to think seriously about one's plan of action does not necessarily kill a sense of humour. Surely it is when one is satisfied that one is tackling a good job in a reasonable way that one is most capable of being light-hearted. The life is fun and I would have no other.

(*c*) Is a refrigerator, or any such material aid to comfort, really necessary? Aren't we doing a good job of witness in these exces-

sively materialistic days just by demonstrating that it is possible to live happily without such things?

(*d*) Mrs Parker is probably right in saying that the difference between a clergy wife and others is one of degree and not of essence. This line of thought would cover other points too. If a Christian marriage is only a Christian marriage when God comes first for both parties, then no Christian wife will expect to come first with her husband. It cuts at the root, too, of Mrs Hill's advantage for clergy wives that "our husbands go on loving us", for is it not wrong for any Christian husband to cease to love any Christian wife? Then, too, any Christian wife must interpret the words of the marriage service in the light of her husband's calling; the wives of Christian doctors, teachers, research workers, and scientists are all facing something of the problems of the wives of active Christian laymen and of clergy.

(*e*) Finally, I was once able to discuss a little of this problem with a Greek bishop. He told me that he had a talk with each girl if possible before her betrothal. "After long talk," he said, "I say to her it is not enough that you keep faithful to him; it is not enough that you be loving wife to him; it is not enough that you bear him children. It is not enough that you say to yourself, 'I keep him happy and give him good Christian home.' My dear, you are going to marry a leader—a captain in a bitter warfare. You must expect to share his discipline; you must expect to share his hardships, and—yes, you must expect to share the wounds of battle. It is good so."

Yours faithfully,

ἡ τοῦ Ἰωάννου.

[This correspondence is now closed.—Ed., Theology.]

OFFERTORY AND OBLATION

To the Editor of Theology.

Dear Sir,

Brother George Every's comments in your September number on the offertory are certainly interesting, but his concluding references to the eucharistic intercessions simply will not do. Today liturgiology is a technical study, and inaccuracies of this sort no longer contribute to constructive discussions. The intercessions in the eucharist have a remarkably complicated history and involve many problems not yet solved. The following propositions, however, may serve to indicate some of the questions which need to be considered.

1. *Prayers of the faithful* is a technical term describing general intercessions (unbelievers as well as Christians were prayed for) which in antiquity came after the Gospel and sermon. During the later patristic period, in most localities they were rephrased as a *litany* and sometimes shifted to another point. At Rome the *litany*

was moved to the beginning of the rite; the Anglican liturgy has kept it there.

2. While the *prayers of the faithful* were being shortened or transferred, a new type of intercession developed at the offertory. Its characteristic feature was *the naming* of those who had made gifts, of general benefactors of the Church (civic and ecclesiastical authorities), and of those (living or departed) who were commemorated by gifts having been offered in their behalf.

3. Italy and Egypt seem to have had local traditions favouring intercessions within the great eucharistic prayer itself. Accordingly in Rome the *naming prayers* were attracted into the *canon* (*see* Dix, *Shape of the Liturgy,* pp. 500 f.), where they still are a major element. Such prayers (although the actual names were no longer read) remained in the *canon* of the 1549 Mass.

4. In Gaul the *litany* long remained after the homily, and the offertory *naming prayers* were very important. When Charlemagne imposed the Roman rite, various intercessions survived in the vernacular. They remained in the medieval *prone,* and emerged in the later *bidding prayers* and in the long intercessory prayers favoured by Catholics and Protestants in the sixteenth century.

5. The Anglican *prayer for the Church* has little connexion with item 1 above (now represented by the *litany*), but is derived from 2 and 3, and was influenced by 4. It prays only for those *by whom* or *for whom* are offered bread and wine, donations (usually money), and prayers of an official character:

i. The whole Church is sacramentally involved in the One Bread and One Cup (1 Cor. 10. 17).

ii. Christian rulers are patrons of the Church and primary beneficiaries of its prayers (1 Tim. 2. 1, 2).

iii. The clergy present the offerings and prayers and receive back some of the money.

iv. The faithful offer bread, wine, money, and prayers, and receive back Consecrated Bread and Wine.

v. The poor and suffering receive alms as representatives of Christ himself (Matt. 25. 31 ff. Some of this is quoted in 1549 version of this prayer).

vi. The faithful departed were communicants in the past; their benefactions still assist the Church; and in the assembly of the faithful their memorial does not perish.

6. The sacramental significance of the *prayer for the Church* has not always been well appreciated within the post-tractarian school precisely because (and here Brother George may perhaps agree) that school has not invariably been more subtle than "our elder divines" in its understanding of the eucharistic mystery.

Respectfully,
H. B. Porter.

Nashotah House,
Wisconsin, U.S.A.

A BRONTË EXCURSION

To the Editor of THEOLOGY.

DEAR SIR,

One could wish that the public library had supplied Mr Stalley with the first biography of Charlotte Brontë by her friend and contemporary Mrs Gaskell, upon which subsequent Brontë biographies have been based. He would have found in it part of the answer to some of his speculations: e.g. (I) The life of the Brontë sisters was less narrow and limited than that of many of their contemporaries, and they were far better educated than most girls of their generation. (II) The "comfortless vicarage" was more cosy than many others of the day (ch. xxviii). (III) Mr Brontë was exceptionally intelligent (ch. iii). He owned large numbers of books, and read them (ch. vii). He was not an ogre, but a conscientious nineteenth-century parson and father, indulging in non-parochial interests (politics, education, walking) as well as parochial activities (ch. iii, iv, xvi, etc.). (IV) Why Charlotte found some curates irritating, but how painstakingly balanced and fair her judgments on them were (ch. ix, xiii, etc.). (V) Charlotte's opinion of F. D. Maurice's sermon (ch. xxiv). (VI) Interesting information about Emily.

As to what Mr Brontë did in his study, perhaps further information may be found in *The Father of the Brontës,* by W. W. Yates (Leeds: F. R. Spark and Son, 1897), and *Brontiana: the Rev. Patrick Brontë, A.B., His Collected Works and Life,* edited, etc., by J. Horsfall Turner (Bingley: T. Harrison and Sons, 1898).

WENTWORTH VICARAGE,
NEAR ROTHERHAM.

Yours faithfully,
MARY H. FENTON.

ALCOHOLICS AT HOLY COMMUNION

To the Editor of THEOLOGY.

DEAR SIR,

Dr Massey H. Shepherd suggests that it is dangerous for an alcoholic to receive wine at Holy Communion (THEOLOGY, October, 1957, p. 401). There is no need for anxiety. I recently had the great privilege of meeting thirty of the patients and ex-patients of Dr Lincoln Williams, the eminent specialist in treatment of alcoholics. Every one of them has been taught, and absolutely believes, that only a single drink stands between him and disaster, and that he must therefore be a total abstainer. Yet in reply to my question whether the chalice at Holy Communion was any kind of embarrassment to them, their reply—unanimously and without a moment's hesitation—was No. In reply to my further question they declared that to receive wine in this ceremonial fashion had nothing whatever to do with drinking in the ordinary sense of the term.

TURWESTON RECTORY,
NEAR BRACKLEY.

HAROLD S. GOODWIN.

BOOK REVIEWS

How Shall They Hear? By Gordon W. Ireson. S.P.C.K. 9s. 6d.
Looking at Ourselves. By William Purcell. Behold, Thy King Cometh. By H. F. Lovell Cocks. I was an Atheist. B.B.C. Talks. Independent Press. 1s. 3d. each.

There are few books that one who has often preached will feel less eager to read than a book on preaching. It will be, he thinks, as one of those conferences for clergymen at which a successful clergyman tells them of things that he is doing which they well know that they could never do. Canon Ireson's book is not a bit like that. It will dispirit nobody and there is nobody who cannot do everything that it advises. For it is packed with clear applicable advice, and never a hortative sentence does it contain from cover to cover. What is more, Canon Ireson succeeds in saying for 9s. 6d. what most people would have cost at least a guinea to say. Here, then, is a "must" for the next book token. Here, unless we are much mistaken, is the preacher's *vade mecum* for some years to come, to betray unacquaintance with which may expose even a bishop's confirmation address to the criticism of one of our notoriously diffident curates. For here we are told in plain penetrating terms, that everywhere command assent, how to say what must be said, and is so mighty difficult to know how to say, in 1957.

Not that 1957 is a peculiarly difficult year. The condition of the public mind, which Canon Ireson describes in his first chapter, "Modern Conditions and the Preacher", is perhaps more perennial than his account of it in the setting of present conditions might suggest. The parish clergy, who are likely to be the main body of his readers, will, however, be grateful to him for not saying that they are as out of touch with this public mind as so many of those who have never spent a day with it at Blackpool are fond of saying that they are. Canon Ireson's acquaintance with his readers is indeed as great an asset to him as an acquaintance with his hearers will be to the preacher. He speaks to us from inside the study and we trust him. Thus we are ready to wonder with him in the second chapter about "The Preacher's Purpose", and one reader at least found himself wondering that he had beforetime wondered about it so little.

But this is not a book that a reviewer can catalogue. We are shown what to do with a wealth of good sayings and homely illustrations. We shall find ourselves saying to ourselves: "No, that imaginary family and its story had better come first, and the reference to the fast-approaching season of Lent be brought into the flow of already gained and relevant interest." We shall find ourselves saying many things to ourselves, but no rule of thumb will suppress us, nor will striving to imitate some grand exemplar render us ridiculous. After chapters on "Preaching the Bible" and "The Liturgical Sermon", which question some practices that one would abandon with hesitation but which probably need questioning before they become *de rigueur*, Canon Ireson does everything that

can be asked of him by providing a series of sermons to illustrate the principles he has been expounding. Thus at one and the same time he gives us the naughty pleasure of wondering what a congregation of the Mothers' Union in Durham Cathedral made of the cliché "Christian values", and shows us the effectiveness of a raciness that is never cheap and a simplicity that is the fruit of fledged thinking.

It is, on the whole, surprising that in doing house-to-house visiting one so seldom hears any mention of the religious broadcasts to which large numbers of persons undoubtedly listen, but there is one exception to this. The brief talks given in "Lift up your hearts" are clearly immensely liked and they exercise a considerable influence. This is to be expected if the three sets of them under review are at all typical. They have a quality of their own and, while they are well suited to the medium through which they were delivered, they read well and convincingly in print. Indeed, one of the first things that strikes one about them is that they are far more worth while selling than much of the literature that is on sale at the back of churches. The series *I was an Atheist* is by an Anglican Franciscan, a doctor, a journalist, a headmistress, a housewife, and an electrical fitter. The talks are movingly personal without any of the exaggeration that sometimes accompanies such witness. FRANK BENNETT.

MAIDSTONE.

PROMISE AND FULFILMENT: THE ESCHATOLOGICAL MESSAGE OF JESUS. By W. G. Kümmel. Translated by Dorothea M. Barton. (Studies in Biblical Theology No. 23.) S.C.M. Press. 12s. 6d.

The excitement of discovering unsuspected meanings in the New Testament cannot in the end outweigh the satisfaction of finding new richness in the plain meaning of the text. Professor Kümmel's study of the message is a defence of the plain meaning carried out with a ruthless critical logic in an attempt to get back to what Jesus said and meant. He is attacking two brilliant suggestions: Albert Schweitzer's, that Jesus proclaimed only the coming of the End in the near future, and C. H. Dodd's, that Jesus proclaimed that the Kingdom had fully come with himself, employing apocalyptic language about the End merely to symbolize the pressure of eternity in time.

Professor Kümmel argues three theses. First, Jesus preached that the Kingdom of God would come, and that he would return with it as judge some time after his death but before all the disciples had died. The End was imminent. Second, in proclaiming the imminence of the End, Jesus did not emphasize the apocalyptic features but rather called men prophetically to prepare now for the judgment, especially by deciding for or against himself. Third, Jesus proclaimed that the Kingdom had indeed come in his own life and works. The intriguing title of the study refers to the *fulfilment* of the Kingdom in Jesus and his *promise* of the Kingdom to come, and

in a theological conclusion Professor Kümmel shows the significant dependence of each on the other: the promise of the End is confirmed by its fulfilment in Jesus' life, and the scandal is taken from this fulfilment by the certain promise yet to come.

One denial goes with this: he denies that Jesus taught that the Kingdom was in any way realized on earth before the End, apart from his own person and works. He argues that the parables Dodd has called "Parables of Growth" (the seed sown secretly, the mustard seed, the leaven, etc.) are not parables about how the Kingdom grows but parables about the certainty of its coming, a glorious finish in spite of a humble start. To the further arguments that Jesus either founded or foretold the foundation of a Church which would be the messianic community in which the Kingdom was present, Professor Kümmel allows himself no more space than to say "No", on the grounds that Jesus neither gathered a closed community round him during his lifetime nor expected a closed community to arise after his death (138 ff.). The longer treatment of this question that he promises us will be interesting to see, for he is not denying that God founded the Church, but only that Jesus did (155).

This will, I think, become a definitive book, and the next questions are now much clearer. Perhaps the first will be: Did Jesus predict his Resurrection (Professor Kümmel says he did) and, if so, what significance did he give it? But the very qualities of thoroughness and clarity that help to make the book definitive also make the mystery of the Kingdom, the relationship between Jesus and the coming Son of Man, seem a little too simple.

J. C. O'Neill.

Clare College,
Cambridge.

The Eucharistic Prayer. By J. A. Jungmann, S.J. Challoner Publications. 4s. 6d.

Life and Liturgy. By Louis Bouyer. Sheed and Ward. 18s.

It is the more usual custom to notice the main work under review first, then round off with a few random remarks about the smaller fry in tow. I am not doing this because I feel that Fr Jungmann's little work deserves more than a mere mention, not for what it is in itself, but as a foretaste and introduction to his *magnum opus*. Here the author excels in the miniature, in the sense understood in portraiture. Just four studies on key words in the Roman Canon executed with an economy of draughtsmanship and clarity of expression that are a pleasure to read, so light is his touch and so well can he take the reader with him. The first chapter redresses the balance often still ignored between Memorial and Sacrifice. It is illuminating to be told how important the idea of the People of God is in Christian worship, especially when contrasted with that of the heathen. No doubt most of us knew it already, but it had not struck us how the pagan way of leaving the conduct and responsibility of worship to a professional priesthood is still something with

us today. The veneer is Christian, but the habit of mind of the Baptism, Wedding and Funeral type of people is quite orthodox pagan behaviour.

Its publishers, who are new to me, should either employ someone who is competent to correct Greek in proof, or else transpose it into ordinary characters. The effect is slipshod and out of accord with the real care and skill of the author and translator.

Fr Bouyer is well known to readers of THEOLOGY. In *Life and Liturgy* they will find his characteristic largeness of heart in seeing the good things to be found among those who are not of his own tradition. In general he takes a critical view of the various attempts in the past to reform the Liturgy; or, worse, to adapt it to the conditions of a particular epoch or outlook. The second-hand baroque of the successors of the Oxford Movement is to him as unreal as the apparently severe medievalism of Abbot Guéranger of Solesmes. We feel that Fr Bouyer allows us to take a friendly look over the wall and see what is thought about ourselves. There does not seem much wrong with our Offices nor our performance of them in our best cathedral tradition today, but our Order of Holy Communion still suffers from the late medievalism of which many who use it are hardly aware; so, too, the shortcomings of such popular devotions as the Way of the Cross are noted, with its lack of emphasis on the Resurrection. I found the last chapters most inspiring, for in them the purpose of the book asserts itself, that worship is the response to God's Word that mankind must make. The compass of this book is far wider than Fr Jungmann's, but we have the same light touch; especially noteworthy is his elucidation of the essential difference of meaning of "mystery" in New Testament and pagan usage.

Again I feel bound to criticize details in the compiling of the book. The index of subjects and names is too sketchy. Useful as the Appendix is on Liturgical Studies from the historical point of view, a note on further reading would have been even more useful (especially as the book began as a course of popular lectures), also a mention in the footnotes of topics raised by articles in periodicals. Even the merest amateur like myself likes to be able occasionally to follow them up. Annotation could have been checked more closely; a glance at the bottom of pp. 124 and 168 will reveal some inconsistencies. "The" seems missing after "all" on page 203, line 30.

LAPLEY. C. ST M. B. MACFARLANE.

CONTEMPORARY BRITISH PHILOSOPHY. Third Series. Edited by H. D. Lewis. George Allen and Unwin. 35s.

This volume appeared a year ago, and a review published at this date cannot pretend ignorance of the judgments, even the hasty ones, of earlier reviewers. Some of the notices printed in more popular organs have been almost irresponsibly misleading. (One review referred to the Editor as a "conservative Welsh theologian". The only correct thing in that is the word Welsh.)

Like its two predecessors, this is a collection of Personal Statements (some twenty of them) from acknowledged and reputable living academic philosophers. Any such collection is bound to be uneven in quality, and the omission of some well-known names will be disappointing. (Several reviewers complained bitterly about omissions, but Professor Lewis's preface recognizes this lack and suggests that a further series might well make up for it. One hopes that the reception accorded this book will encourage the publishers.) There is nothing, for example, from Professor Wisdom, nor from Professor Austin.

The important thing about this book is that in such generous measure it lives up to its title. Professor Lewis is one who never tires of reminding us that a great deal of philosophy is being done by practitioners who have nothing to do with, and no sympathy with, the dominant Analytic school. Readers of THEOLOGY and many other publics (including that catered for by the Third Programme) are misled if they think that the only philosophical work being done in Britain today is the product of those begotten of post-war Oxford out of pre-war Cambridge. This collection of papers will be most useful to the interested non-professional simply because it allows him, to some degree, to judge for himself about the merits of current doctrines, schools, and methods. (This is something which the more unified and the widely cited anthologies of Professor Flew do not allow.) *Contemporary British Philosophy,* taken as a whole, is an eirenic collection, and for that reason is perhaps more truly representative than one would think. The day is past when Analytic (or Linguistic or what-you-will) philosophers could write off their forbears as purveyors of the meaningless, or when elegant metaphysicians could disdainfully label all the young men logic-choppers. A new phase has begun. We may or may not concur in Professor Broad's reputed prophecy of a revival of philosophical Idealism, but the significant fact is that almost everyone acknowledges the fluidity of our present situation. The influence of Wittgenstein is pervasive, and will become more so; but where it will lead no one knows. It would be nice to know, but meanwhile this sort of book helps us to see the present disposition of forces.

There is no need here to outline the contents of individual contributions, but those with theological interest will be specially attracted to the papers by Fr Copleston, Professor Hodges, Professor Lewis, and Professor Mackinnon. The contributions by Professor Ayer, Professor Ryle and Mr Hampshire are characteristically brilliant. Those by Professor Campbell and Dr Ewing are characteristic of their authors and of a mode of philosophizing not now much in the forefront. Professor Paton has written a chatty, if somewhat valetudinarian, survey of recent events. But perhaps the concluding paper stands out above all the others. Dr Waismann writes on "How I see philosophy". Many people want to know what has happened to analytic philosophy "since Wittgenstein". They know that Ayer's *Language, Truth and Logic* no longer possesses canonical status except for hard-pressed undergraduates. One day we may be for-

tunate enough to get a book (apart from one on mathematics) from Dr Waismann. Until then this piece is at hand. We are unlikely to get any more definitive demonstration in so short a space. If you read it you will see why it would be paradoxical to call this paper an account of the "assured results" of contemporary philosophy. None the less, it is a useful paradox.

HOWARD ROOT.

EMMANUEL COLLEGE,
CAMBRIDGE.

SHORTER NOTICES

SAINTS AND THEIR EMBLEMS IN ENGLISH CHURCHES. By R. L. P. Milburn. Blackwell. 12s. 6d.

This valuable little book, published in 1949, is re-issued in a slightly revised form. It is all the better for having a limited objective, which is to help the visitor to English churches to identify by their emblems the saints portrayed in windows and carvings. The Introduction gives a masterly short sketch of the origins of the various cults; much curious information is provided, for example, about St Uncumber, who to preserve her virginity miraculously grew a beard and was crucified by order of her father, the King of Portugal.

W. K. L. C.

THE CALL OF THE MINARET. By Kenneth Cragg. Oxford University Press. 38s.

This work, by a distinguished Muslim scholar, who is also an Anglican priest, should be read by all who are concerned with creating a better understanding between Christian and Muslim. Dr Cragg's book could hardly be more timely or more helpful in bringing this about.

At the political level it is essential that the Western world should attempt to understand the world of Islam and appreciate the great upheaval which Arab nationalism is producing in the critical area of the Middle East. This is one of the "uncommitted areas" of which we hear so much—it is unlikely to remain so for very much longer. Whether it comes down on the side of the East or the West will depend to a great extent upon a sympathetic understanding of its hopes and fears.

At the religious level the Christian world must enter into genuine conversation with the followers of the Prophet. A religious system which holds the allegiance of 200 million people and is still moulding the social order of many nations can no longer be either ignored or despised. We have to take up again the attitude of St Francis, Ramon Lull and, in more recent times, Douglas Thornton and Temple Gairdner.

This is what Dr Cragg does so admirably in this book. He helps us to understand the Muslim at prayer; shows us what it means to worship God in the mosque; explores for us the application of Muslim theology to the political and social order of Islam.

But his main task is to map out a method of evangelism for the Muslim world. Beginning with the great affirmations of the Muslim's creed and with his sacred scriptures, he shows how they are fulfilled in Christ. Incidentally, in doing this, he gives us an exposition of the Christian faith which, in itself, makes his book worthy of careful study. Here is indeed an essay in the art of communication which contains insights applicable to other than Christian-Islam relationships.

Here is one such insight: "The meeting of faiths is not to be seen as a prudent conformity to external necessity. It is rather the obligation of their nature and their ancient sense of the metaphysical oneness of humanity. For the latter must be the spring of guidance when physical forces impose an externally common predicament but do not of themselves illuminate its nature or undertake its burdens." In the kind of world in which we live, Islam and Christianity need one another: it is this mutuality which Professor Cragg places before us with deep conviction and with great clarity of thought.

LONDON. JOHN DREWETT.

NURSLINGS OF IMMORTALITY. By Raynor C. Johnson. Hodder and Stoughton. 25s.

JUSTICE. By Josef Pieper. Faber and Faber. 12s. 6d.

The former of these books attempts to explain the temporal process in a way which shall mediate between materialism, which supposes that it can be adequately explained in mechanical terms (p. 63), and idealism, which regards it as simply an inadequate representation of the Absolute (p. 44). As the author points out, materialism is discredited by the discoveries of biologists and by the data provided by psychical research, and idealism gives no explanation of evil or indeed of the very existence of a temporal process (p. 229).

The author's own theory is that the universe was created and is continually sustained by so-called Divine Imagining. This employs a number of "imaginals", which are identifiable with the Platonic Forms, except that imaginals have no independent existence (p. 52). These imaginals are the sources of the various entities discoverable in the world, ranging from the atom to man himself.

The history of the universe depends upon the faculty of "conscir-ing" imparted by the Creator to its constituents. "Consciring" is not mere awareness, but the ability to act, whether consciously or not, according to a plan. The author regards this faculty as extending even to atoms and germ-cells (p. 265). Only thus can he explain the irregular behaviour of atomic particles in certain circumstances (p. 233), and the emergence of creatures which seek their own advantage at others' expense (pp. 60, 61). Here he would seem to be over-stating his case.

He accepts the idea of *Karma*, which asserts that although human beings have freedom of choice their actions have unavoidable consequences and will thus determine the conditions in which they will re-incarnate on earth (p. 213). He regards Jesus Christ as a highly

developed being who descended to the physical level in order to prevent human beings from persisting in sin and so becoming involved in suffering (pp. 153 and 213; cf. p. 274).

Relying to some extent on the posthumous revelations of F. W. H. Myers, Mr Johnson asserts that the goal of Divine Imagining is destined to be achieved on a higher level of being than the physical, with the formation of a "Divine Society" when once the conflicts due to the creation of finite sentients have been finally resolved (pp. 183–5, 223, 262). But it is erroneous to regard "conflict" on the subhuman level as being comparable to human conflict. The internecine struggle of animals creates difficulties for the theist, even though, as the author points out, its effects are mitigated by what he terms "the Divinity of Measure"; but the conflict crying out for solution is that of those beings who are capable of "reflective consciring".

In *Justice*, Josef Pieper expounds the principle which alone will end human conflict. It is thus complementary to *Nurslings of Immortality* because it can be said to explain the principle governing the operations of Divine consciring. This Mr Johnson does not do (though he hints at it on pp. 222 and 274).

But does Pieper define "the ideal image of justice" (p. 13) in the best way? He asserts it to be that which gives each man his due (p. 12), but though this fits *iustitia commutativa* (p. 59) it does not nearly so well fit *iustitia distributiva*, whereby the State distributes the common good among its members (p. 66), because this extends beyond material goods to include science, art, music, and philosophy, all of which result from individual talent. The State can only make available to the individual the opportunity for exercising his talents (p. 91). We are thus brought back to the Platonic definition of justice as doing one's own proper work (cf. p. 48)—which would cover the not fully dischargeable obligations (pp. 97-109).

J. N. Rowe.

Chester.

Wittgenstein and the Cult of Language. By D. J. B. Hawkins. Blackfriars Publications. 1s. 6d.

Did Wittgenstein begin a revolution in philosophy? Dr Hawkins answers "No". He interestingly argues that the Wittgenstein of the *Tractatus* "remained a speculative metaphysician in spite of himself"; only when he failed to escape from his Cartesian heritage did he resort in the *Philosophical Investigations* to the view that the purpose of philosophy is simply to clear up linguistic muddles. Contemporary linguistic analysis is seen as returning to the early metaphysical promise of the *Tractatus*.

Many linguistic analysts would agree in part with this view; *Faith and Logic*, for example, reveals the new trends. Yet they would maintain that it is the careful attention given to linguistic muddles under the inspiration of Wittgenstein which has opened the way to progress, and that not even Dr Hawkins' Thomism will ever be quite the same again.

M. H. Cressey.

Westminster College,
Cambridge.

SOME PRINCIPLES OF ANGLICANISM. By W. U. Jacob. S.P.C.K. 1s.

This is a good and candid pamphlet in which a superb quotation from *The Character of a Trimmer* brings liveliness to the so-often unexhilarating *Via Media* theory which it expounds. The Church of England is shown to be unextravagant without being dull. The historical evidence is handled without special pleading. The Ascension and the Heavenly Session are not perhaps fortunate examples of "accessories" in a discussion which seems to infer that truths, which must be expressed in symbol, cannot be fundamentals. One feels, too, that Scripture and the Creeds hardly involve Anglicans in so complete an agnosticism about what lies beyond the grave as the writer seems to suggest. But here at least is none of the partisanship that so often imprints upon accounts of the Church of England the details of an author's predilections. This is, in fact, the very kind of *apologia* that we may wish our Church to be so brave as to present at a time when the slick and the picturesque pay larger but less honest dividends, and this pamphlet may be recommended both for the inquiring layman and for the tract case. FRANK BENNETT.

MAIDSTONE.

WHERE JUDAISM DIFFERED. By Abba Hillel Silver. Macmillan. 31s. 6d.

Judaism has behind it a history of three thousand years. In this period it has known many varieties of belief and practice and has built up a massive body of literature. Dr Silver, who is a prominent liberal Jewish rabbi in the U.S.A., has undertaken the difficult task of selecting from this material what he believes to be most distinctive. It is, of course, inevitable that such a book will not command universal assent at every point. It may, for example, be suspected that some Jews would regard belief in life after death as more important than does Dr Silver. It may also be that in his stress on the perfectibility of man, the possibility of human progress and the degrading nature of a sense of guilt he has been influenced by a modern American outlook as well as by historic Judaism. But on the whole, as far as a Christian may judge, Dr Silver has been very successful in presenting the characteristic and authentic spirit of Judaism.

He portrays Judaism as a faith which is essentially world-affirming rather than ascetic, practical rather than speculative. It teaches that man is free to practise the virtues on which it lays such stress. It would have been interesting if Dr Silver had discussed more explicitly how far he, as a liberal Jew, regards the Law as the absolute revelation of the divine will.

The book shows evidence of wide and deep reading. The scholarship is accurate as well as extensive, even though occasional statements are open to question. For instance, on page 270 Dr Silver quotes *Mishna Sanhedrin* 10. 1 as evidence of a belief that readers of apocalyptic literature will have no portion in the world to come. In fact, the Mishnaic passage speaks quite generally of heretical books

and it is very doubtful if apocalyptic writings were specially intended or even included.

A book such as this cannot avoid a discussion of the relation of Judaism to Christianity. Dr Silver usually avoids polemic and even seeks to find a place for the Christian religion in the divine purpose. But for all his fairness it is doubtful if he has fully succeeded in understanding Christianity, particularly St Paul's hard sayings on the subject of justification by faith. It may also appear an oversimplification to represent the development of early Christian doctrine in terms of Paul as the bridge between the Judaic message of Jesus and the thoroughly Hellenistic Fourth Gospel (p. 96). But it need do a Christian no harm to see how his faith appears to a not unsympathetic onlooker and to be provoked to thought by the challenge. It is certainly to be hoped that many Christians will read this well-written, well-informed and stimulating book.

J. A. Emerton.

Cambridge.

Les Moines Blancs: Histoire de l'Ordre Cistercien. By Louis J. Lekai. Editions du Seuil. N.p.

This is a French translation of a book originally published in 1953 at Okauchee, Wisconsin, and entitled *The White Monks*. It is a pleasantly and limpidly written survey of the Cistercian Order, its history and spirit, comparable to Cuthbert Butler's *Benedictine Monachism*. The useful bibliographies at the back guide the reader to the extensive new work, especially by Lefèvre, on Cistercian origins and the early Cistercian documents.

W. O. C.

The Meaning of Persons. By Paul Tournier. S.C.M. Press. 21s.

The writer is a Swiss physician and psychiatrist who knows "that the supreme and universal need of men is to find God". He has thought deeply upon the meaning of the personal relationship between doctor and patient, and in that personal encounter has found a channel of God's healing power. Any priest who covets the psychiatrist's technique should read this book and discover what potential lies in his own person—humbly committed to God—to meet and heal and be healed by other persons. Dr Tournier does not dish up a technique for dealing with human problems, but shows a way of deeper personal commitment and self-sacrifice which God uses for making men and women whole. Here the work of priest and doctor overlap.

His inquiry (which is rich in experience) into the nature of persons and personal communion also throws light in many other directions; for example, upon the potential depths of relationship between husband and wife (most of us suffer from arrested development by his standards); upon the confession of sin and healing forgiveness (the book itself is a commentary upon St James 5. 16); and upon hardening of the spiritual arteries (just as relevant to the life

of a priest as his flock). All who are concerned to bring Christ's gospel of wholeness to the increasing numbers of persons suffering from tension, anxiety, or other dis-eases of relationship with God or man, will find Dr Tournier's book most helpful and stimulating.

LEIGH. J. M. WILSON.

THE STORY OF THE CHRIST. By P. Carrington. S.P.C.K. 4s. 6d.

A LAYMAN'S GUIDE TO THE OLD TESTAMENT. By P. S. Robinson. S.P.C.K. 4s. 6d.

THIS VAST ACTIVITY. By M. McCulloch. S.P.C.K. 2s. 6d.

AN INTRODUCTION TO ASIAN RELIGIONS. By E. G. Parrinder. S.P.C.K. 4s. 6d.

JESUS AND OUR NEED. By L. W. Grensted. S.P.C.K. 3s. 6d.

THE REALITY OF GOD. By W. Montgomery Watt. S.P.C.K. 4s. 6d.

THE LITURGY AND THE CHRISTIAN FAITH. By M. H. Shepherd, Jr. S.P.C.K. 2s. 6d.

The S.P.C.K. are to be congratulated on their bold venture into the "paper-back" market. The first six Seraph Books compare well in cover, printing, and paper with anything in the same class. Only the price is still rather higher, but one may hope that if this series becomes really popular the price will come down a little. Archbishop Carrington's *The Story of the Christ* is truly a wonderful book; it has freshness, scholarship, and wisdom and will be equally valuable for the Christian and the inquirer. I wonder why the Archbishop disclaims that he is writing theology. If "theology" is becoming a bad word (like "parson") it is largely the fault of popular Christian writers. A moment's reflection on the roots of the word shows how indispensable it is. In fact, this book is very much in the tradition of the works of many of the Fathers (also often written for the intelligent Christian layman and the inquirer), and these are "theology" *par excellence.*

Mr Robinson's *A Layman's Guide to the Old Testament* is not really an equivalent book about the O.T. It is lucidly and judiciously written and attractive to read, and the author draws some valuable religious and moral lessons about the Jewish view of history and prophecy as well as giving us an account of the historical and archaeological background. Luke records for us that "beginning from Moses and from all the prophets, Christ interpreted to them in all the scriptures the things concerning himself". While the sort of studies which Mr Robinson so admirably summarizes are obviously necessary, can they truly be said to guide a layman through the O.T. so that, like the disciples at Emmaus, he learns what it is really about? Mr Robinson has little to say of Adam, Abraham, the *theological* significance (for Christ and his Body) of Joseph, the Exodus, Joshua, David and Solomon (who are treated rather in the Lytton Strachey manner), and the Psalms.

Miss McCulloch's *This Vast Activity* is a book that will help

many a layman and woman (and indeed many a priest) on the way of contemplation in the rush of our world. A gem of a book.

An Introduction to Asian Religions, by E. G. Parrinder, is exactly what it claims to be and excellently so. Might one ask Dr Parrinder in a future edition to expand his Introduction and/or his Epilogue so that the Christian reader may see more clearly the significance of these religions in the Christian context? He makes some valuable hints about this. It would be good to have an essay on the lines of "the Golden Bough" but in the reverse direction.

It is not at once easy to see for whom the other two Seraph Books are intended. "What is the answer to the confusion and need of the world?" asks Dr Grensted. *Jesus and Our Need* is his personal testimony, originally written in 1941 and now revised. Dr Montgomery Watt's *The Reality of God* is an essay in philosophy designed to ease the tension Christians (and other monotheists, Jews and Muslims) feel between their religion and secular humanism. The author's aim is to write throughout in the language of the latter. He has much that is valuable to say and much that may be pondered upon. On the other hand, one may doubt the cogency of his doctrine of "wholes" (atoms, molecules, living bodies, societies), made wholes by the "mystery of integration", and of the analogy by which he then argues that "the universe is a whole, and it has a principle of integration called God", seen here as immanent (as distinct from his transcendence). There seem to be other difficulties from the point of view of a Christian doctrine of man; especially is there no mention of the Incarnation. Again, the author's view of Ethics appears to be entirely Aristotelian and inductive: "We learn the nature of oxygen by studying its behaviour in the particular combinations. Similarly we try to learn something about the nature of man by studying which moralities are satisfactory and which unsatisfactory." The Christian ethic, however, is based on the nature of God as revealed in Christ, and the scandal of this claim from the "secular humanist" viewpoint cannot be evaded. Later we read: "Despite its imperfections, men's moral knowledge is sufficient to enable them to live a good life." Doubtless the author would make the mental qualification "with God's grace", but one must doubt whether it be profitable to converse with humanists in ideas (Socratic though they be) which were shown to be inadequate as long ago as St Paul (and indeed Ovid). As Christians we must admit the philosophical dilemma that sin, the very principle of disintegration, cannot be fitted into a philosophical system. This book has therefore, particularly in view of its promising title in a cheap edition, to be recommended with some caution.

Not in Seraph Books are Mr Shepherd's lectures *The Liturgy and the Christian Faith.* They form an admirable introduction to the practice and theology of Christian Worship. The book treats in a scholarly manner of the Liturgical Movement, the Easter Mystery, the Christian Year, Christian Initiation, the Eucharist, the Daily Offices, and contains a useful bibliography.

VICTOR DE WAAL.

ELY THEOLOGICAL COLLEGE.

PRINCIPALITIES AND POWERS. A Study in Pauline Theology. By G. B. Caird. Clarendon Press: Oxford University Press. 15s.
SAINT PETER. By John Lowe. Clarendon Press: Oxford University Press. 10s. 6d.

The demythologizing discussion has made us all aware of the demonology of the New Testament, and Professor Caird notes that in recent years several important studies of the synoptic gospels have stressed the significance of the subject for our understanding of the redeeming work of Christ. He undertakes to do the same for the thought of St Paul.

This does not mean that the book deals only with St Paul. It has an extremely interesting section dealing with the growth of the idea of Satan in the Old Testament, and another on the influence of the LXX on the demonology and angelology of the New Testament. It was the LXX that first applied the words *δυνάμεις, ἀρχαί* and *ἐξουσίαι* to angelic beings (p. 11), thus providing a vocabulary that is most familiar to us from the writings of St Paul. The book also contains a good deal of detailed exposition. Particularly interesting is the treatment of Rom. 13, 1–5 (pp. 22 ff.), a passage that often causes problems for commentators. Professor Caird suggests that Paul's thought here is strongly influenced by the belief of post-exilic Judaism that each nation had its angelic guardian, which exercised a limited authority and demanded a limited obedience. It is when a derived authority sets itself up as absolute that it takes on a demonic character.

This idea of the demonic nature of abused authority is one of the themes of St Paul's thought that this book sets out in a clear and interesting fashion. The final chapter deals with Paul's teaching about Christ's victory over the "powers" and "authorities". It is suggested that St Paul's final position envisages their reconciliation to God, though this is the complement to their defeat, not a substitute for it. It may be that here the complexity of St Paul's thought on the subject of personal salvation and cosmic renewal is underestimated.

This book may not say anything that is startlingly new, but it does set out clearly one of the main images by which St Paul expresses his belief in the atoning work of Christ, and it traces the background of this image. In the end, however, one is left asking what the man of today is to make of the image, though it is only fair to say that Professor Caird in his preface declines to deal with this particular question, and limits himself to the "attempt to reconstruct something of the world of thought in which Paul's mind was at home" (p. xi). This he does admirably.

St Peter, by the Dean of Christ Church, is a short and readable book. It examines the many problems connected with St Peter, but manages to avoid that tone of polemic that so often creeps into books on this subject. This does not mean that Dr Lowe has not got definite views on the subject. He has; and they are often trenchantly expressed, as, for example, when he says: "That Peter died a martyr's death should never have been doubted, if only on the ground of John 21. 18–19" (p. 23).

Chapter two, "Peter the Martyr", sets out quite simply the results of much detailed work on the New Testament and Patristic evidence for Peter's presence in Rome, though the problem of the silence of Acts about the fate of Peter and Paul is admitted to be "extremely puzzling". This chapter also gives a clear summary of the archaeological facts and the theories about their relevance for discovering the site of Peter's burial. Chapter three is the one that some may think begs a few questions, but this is perhaps inevitable when anyone deals with the question of the primacy of Peter. Nevertheless, Dr Lowe makes a determined attempt to consider Matt. 16. 18–19 "apart from the supposed requirements of confessional controversy" (p. 56). One passage refers to, and relies rather heavily on, Rengstorf's article "Apostolos" in Kittel's *Wörterbuch*, but it is not noted that this article has been heavily criticized in the last few years.

Simon Mein, S.S.M.

Kelham.

St Cyprian, the Lapsed. The Unity of the Catholic Church. Translation and notes by M. Bévenot, S.J. Volume 25 in the series *Ancient Christian Writers*. Longmans. 21s.

This volume reaches a very high standard, alike as an English rendering of two impressive works and in the quality of the assistance given to readers by introduction and notes. Professor Bévenot's learning, in all that has to do with Cyprian, is unique, and is poured out in this book. His argument that *primatus*, with Cyprian, does not mean "primacy", but "seniority that goes right back to the start", was set out in *J.T.S.* (1954) 19–36. With it disappears any testimony borne by Cyprian to the primacy of the Roman see. His feelings on that subject were no doubt affected by his difference with Pope Stephen. And in fact Professor Bévenot suggests that both of the variant texts of *De unitate*, c. 4, are authentic, and that the longer text is Cyprian's revision made when he recognized that the shorter text could be used against him by supporters of the primacy of the Roman see.

In dealing with the nature and motives of the party attacked in *De lapsis*, Professor Bévenot is studiously vague. What we see of "Montanism" in the *Acts of St Perpetua* suggests the probability that some confessors in 250 claimed to know, by revelation, that certain penitent lapsed were pardoned by Christ. Cyprian's insistence, in *De lapsis*, c. 20, that no contradiction can be tolerated between the words of the confessors and the words of Christ in the Gospels, fits this supposition, as it does not fit a situation in which the confessors contribute the merit of their confessorship, but make no claim to illumination with regard to the divine forgiveness of lapsed persons. If Cyprian's language, in *De lapsis*, is vague, it may have been purposely so, and meant to cover what was, in fact, a very confused situation.

Professor Bévenot has unloaded into his notes much learning,

with regard to the Latin scriptures in use by Cyprian, which only specialists will use. But the general reader has no reason to complain, for he is duly provided with the help he needs to understand Cyprian.

On p. 72 an addition is called for to the list of abbreviations. *Theol. Stud.* means the journal of Woodstock College, Baltimore, *Theological Studies,* and is not a variant of *J.T.S.* The form of citation on p. 79 (note 15) differs from that of the other citations.

The citation Billen, op. cit., puts the reader to some pains.

These criticisms, by their very nature, reflect the excellence of the volume.

W. Telfer.

Faversham.

The Church, the Ministry, and Reunion. By W. Norman Pittenger. Seabury Press. N.p.

Dr Pittenger's new book makes an interesting and eirenic contribution to the Anglican doctrine of the Church and Ministry, and the resulting approach to movements toward Reunion.

His own attitude may be seen from his description of R. C. Moberly's *Ministerial Priesthood* as "probably the most competent discussion of the ministry by any writer of any communion for several hundred years", and by his reference to Father Hebert's article in the Apostolic Ministry as "the one essay in that work that can be commended almost without qualification".

Dr Pittenger discusses and criticizes the view, in which he says he himself was brought up, that "the ministry has a separate line of descent from the historic Jesus and from the apostles, as it were outside of and apart from the Church". In an introductory chapter he writes: "In the New Testament there is no trace whatsoever of a ministry separate from, or even theoretically conceived as existing apart from, the divine community for which Christ died and in which he still lives as reigning Lord." On the other hand, "the principle of ministry is not adventitious but integral to the Church's existence; of this the New Testament leaves no doubt whatever".

Starting from a clear and strong doctrine of Christ, the Church, and the Ministry, Dr Pittenger reaches the conclusion that present-day schemes of reunion, such as that in South India or the proposed schemes in Australia, North India, and Ceylon, "appear entirely adequate". In the approach to world-wide issues of reunion, as indeed in other matters, it is important that we in Britain should keep in close touch with our fellow-Christians in America. Both for its American background and for its theological exposition this short book is interesting and its conclusion important; and we hope that it may be very widely read.

Geoffrey Allen, Bishop.

Ripon Hall,
Oxford.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

ABBEY PRESS: M. R. Kingsford, *The Mersey Mission to Seamen*, 1856–1956 (9s. 6d.).

ALLEN AND UNWIN: D. T. Suzuki, *Mysticism Christian and Buddhist* (13s. 6d.).

BATSFORD: Margaret H. Bulley, *Great Bible Pictures* (25s.).

A. AND C. BLACK: Robert H. Pfeiffer, *The Books of the Old Testament* [an abridged and simplified version of *Introduction to the O.T.*] (20s.); D. M. Mackinnon, *A Study in Ethical Theory* (21s.); Martin Werner, *The Formation of Christian Dogma* (30s.).

BLACKFRIARS PUBLICATIONS: Abbé G. Michonneau, *Revolution in a City Parish* [new edition: see THEOLOGY, August 1949, pp. 281 f.] (15s.).

GEOFFREY BLES: Adam Fox, *God is an Artist* (9s. 6d.).

CAMBRIDGE UNIVERSITY PRESS: Owen Chadwick, *From Bossuet to Newman—The Idea of Doctrinal Development* (25s.); G. Kitson Clark, *The Kingdom of Free Men* (18s. 6d.).

ÉDITIONS DU SEUIL: Albert-Marie Schmidt, *Jean Calvin et la tradition calvinienne* (n.p.).

EPWORTH PRESS: Edward Rogers, *God's Business* (7s. 6d.).

FABER AND FABER: Leslie Paul, *Nature into History* (21s.).

FONTANA BOOKS (COLLINS): J. S. Whale, *Christian Doctrine* [cheap edition of a valuable book, first published in 1941] (2s. 6d.).

RUPERT HART-DAVIS: Arthur Calder-Marshall, *No Earthly Command* (21s.).

HODDER AND STOUGHTON: K. E. Kird (Ed.), *The Apostolic Ministry* [new edition] (42s.); A. W. Eaton, *The Faith, History and Practice of the Church of England* (4s. 6d.); Joost de Blank, *This is Conversion* (2s.); J. D. Ross, *Margaret* (12s. 6d.).

LONGMANS: C. C. Martindale, S.J., *The Gospel according to St Matthew* (9s.).

LUTTERWORTH PRESS: Denis Baly, *The Geography of the Bible* (25s.).

MARSHALL, MORGAN AND SCOTT: R. E. O. White, *Into the Same Image* (12s. 6d.).

MOWBRAY: Kenneth Mackenzie, *The Prayer Book Epistles* (10s. 6d.); G. F. Lewis, *The Papacy and Anglican Orders* (2s.); St Bernard, *The Steps of Humility* (6s.); Jean Daniélou, *God and Us* (22s. 6d.).

OLIVER AND BOYD: N. Q. Hamilton, *The Holy Spirit and Eschatology in Paul* (8s. 6d.).

OXFORD UNIVERSITY PRESS: E. I. Watkin, *Roman Catholicism in England from the Reformation to* 1950 [a useful addition to the Home University Library] (7s. 6d.).

OXFORD UNIVERSITY PRESS (NEW YORK): C. N. Cochrane, *Christianity and Classical Culture: a study of thought and action from Augustus to Augustine* [paper-back edition: the first edition was reviewed by T. M. Parker in THEOLOGY, May 1941, pp. 303 f.] ($2.95).

S.C.M. PRESS: R. H. Fuller, *What is Liturgical Preaching?* (6s.); R. H. T. Thompson, *The Church's Understanding of Itself* (8s. 6d.).

SCIENCE OF SOCIETY FOUNDATION, INC.: Spencer Heath, *Citadel, Market and Altar* ($6.00).

SHEED AND WARD: Bruce Vawter, C.M., *A Path through Genesis* (18s.).

S.P.C.K.: H. H. Rowley, *The Dead Sea Scrolls and the New Testament* (2s.); G. W. O. Addleshaw, *Lectionaries Old and New* [traces the history of biblical lections in Christian worship, examines the principles underlying the Anglican Tables, and stresses the importance of the use of *one* lectionary in every church at Morning and Evening Prayer] (2s.); R. M. Grant, *The Letter and the Spirit* (15s.); M. G. Frost, *God in Acacia Grove* (3s.).

TYNDALE PRESS: G. T. Manley, *The Book of the Law* (12s. 6d.).

YALE UNIVERSITY PRESS (LONDON: O.U.P.): Paul Ramsey (Ed.), *Jonathan Edwards: Freedom of the Will* (52s.).

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